WORDS OF RECONCILIATION.

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OLD TESTAMENT PROPHECY.

Before Old Testament prophecy can be understood, an important principle of interpretation must be applied to it which has hitherto been generally overlooked. It contains a multitude of promises, for example, to Israel of future restoration and blessing. It is commonly assumed that these promises may be verified either in the blessings to be bestowed upon the spiritual seed of Abraham, the Church, or upon some remote generation of Israelites restored to their own land. But these promises were made to the generation that heard them. They were given in view of their existing condition: they had relation to their present distress and to the sins of which it was the penalty.

For instance, the thirty-first and thirty-second chapters of Jeremiah, the thirty-sixth and seventh of Ezekiel give ample promises of Israel's restoration. But they apply throughout to the Israel then suffering under God's judgments for sin—to an Israel scattered and peeled for their iniquities. The promise is: "I will gather *you* from your dispersions. I will wash *you* from your uncleanness and cleanse you from your sins, and restore *you* to favor and prosperity." Now it is plain enough that future generations

were to inherit these promises. But of what earthly good would they have been to that generation unless they were in some way to be included in the blessing that should reach their offspring? Here, then, we come abreast of the principle referred to. There is such a community of life among the kindreds and generations of mankind as to make such fellowship in blessing possible. Indeed, this is the very principle upon which the human race is constituted. It is one great organism. The race-life, tainted and blighted in one generation, may be recovered to purity and blessing in a subsequent generation. And from this height of blessing those who reach it may hand down succor and relief to those behind them in the same line of life who have failed. The victors in this struggle toward perfection in life become helpers of those before them who were defeated.

The saved remnant becomes the seed of blessing to the unsaved, and from this seed a fruitful harvest springs to fill the face of the world with fruit. Just how this law operates,—what is the mode by which such a fallen race as these sinful generations of Israel in Hosea's and Isaiah's and Jeremiah's day may be reached and blessed in the subsequent blessing of their offspring; how this chosen seed fructifies to the regeneration and recovery of their own kindred, we are not able to explain. Of one thing we are sure: the doctrine of a redemptive resurrection supplies the only true and possible basis for these hidden operations of God's wondrous grace in the secret realms of life, and without the recognition of this principle, Old Testament prophecy, and the Bible itself, becomes an enigma of contradictions which no man can explain.

A PROBLEM WITH THREE FACTORS.

A great duty rests upon the Church in our day of finding some solution of the problem of human destiny which shall give a new and crystalline clearness to her thought concerning God and concerning man, and a new impulse to her love and zeal. Her piety languishes, her self-sacrifice is half-hearted, her missionary fervor feeble and vacillating, her counsels are divided and her efforts misdirected and thwarted for lack of some leading and unifying principle of action; and this she cannot have until her whole conception of the mode and end of the activity of God in man's salvation is clarified and harmonized. The Spirit of God is stirring up the minds of men immensely in our day upon these great themes. Hence the agitation in the Church and the conflicting utterances from her most prominent pulpits. The controversy in the Presbyterian Church is but an exponent of a profound movement that is going on throughout Christendom.

The problem before the Church is to reconcile the three apparently divergent lines of Scripture testimony concerning the future of mankind, as determined by God's purpose on the one hand, and by man's conduct on the other.

1. One class of passages appear to teach that the destiny of every human soul is fixed at death, and that a large portion of mankind, both by their own sins and by God's decree, are doomed to eternal and hopeless misery.

2. A more numerous class of passages teach that the death which is the appointed wages of sin involves sooner or later the literal destruction of persistently wicked men,

and that only the just go into eternal life and attain to immortality.

3. A smaller, but no less emphatic group of texts are quoted as teaching the final recovery of all men from bondage in sin and death to holiness and happiness.

No candid inquirer can deny that each of these lines of teaching run like parallel threads through Scripture, regulating its tone and often appearing on the surface in distinct and emphatic statement. It is because of this that each one of these types of doctrine gathers to itself large bodies of adherents in the Church. The party of conditioned immortality and that of the restorationists are each apparently small. But considerable numbers in the larger bodies either hold to or have sympathy with these views.

God's truth cannot be contradictory. We know of men in the orthodox Churches who seek relief from these apparent inconsistencies of Scripture in such a theory of its inspiration as allows for mistakes and exaggerations in its writers. They do not hesitate to say that Old Testament prophets, and even the apostles, went beyond what they knew in what they promised, and in what they threatened in the name of the Lord. We have always shrunk from any such method of relief, first, because it undermines the authority of Scripture, and the Church built upon the foundations of apostles and prophets; and, second, there is no need for it. The relief is to be sought in a better understanding of Scripture.

This larger illumination of its meaning, under the guidance of the divine Spirit, is now coming to the Church from a great many directions—from a better acquaintance with the text of Scripture, and a better understanding of

the times and circumstances of its authorship, from the study of human history, of ethnology, from a scientific survey of the progressive development of the race, and from the comparative study of its religions. But most of all it is coming from an increase within the Church of that spiritual strength and enlightenment for which St. Paul prayed so earnestly in behalf of his Ephesian converts—the spirit of wisdom and of revelation in the knowledge of God, and of Him whom He has sent to be the Saviour of the world, and of the hope of our calling in relation to His gracious purpose toward it. It is coming through our increasing ability to scale the heights, and sound the depths of that love of Christ which passeth knowledge, and which filleth all the fullness of God.

This better knowledge of God and of His gracious plan must embrace these particulars: 1. The nature of man. 2. The nature of the penalty he must suffer on account of sin. 3. The nature and method of his deliverance from this penalty. 4. The human agencies concerned in this deliverance.

1. Man is not pure spirit, as is God, but an organized being with body and soul in which God is building for Himself a temple. This present form of manhood—the earthy—is temporary and provisional. It is but a scaffolding around the abiding temple—the heavenly. The perfection of this temple requires that this earthy house be dissolved, and that we be clothed upon with a form of manhood which is heavenly and incorruptible. Only in this way does man attain immortality and receive power to become a son of God in whom He will dwell forever.

The Church, therefore, must abandon the thought that

man, *as now constituted,* is of an immortal nature. In both body and soul he is a perishable creature (Matt. x, 28). He has the potency of immortality; he is made capable of it; the immortal Spirit of God dwells in and vitalizes him, but in order to His permanent and everlasting abode, man must be created anew in Christ Jesus.

2. This suggests the true nature of the penalty inflicted upon man, in Adam, on account of sin. He has proved himself an unworthy image of God, and has been set aside as unfit for the divine abode. This condemnation has been passed upon the race. All have sinned, and death has passed upon all men.

From this point of view it is seen that the endless existence in suffering of sinful men is not contemplated in Scripture, and that it is impossible in the very nature of things. To be sustained in such an existence, the Spirit in whom alone is life must dwell forever in such a man. But under the conditions of man's creation, and by the terms of his trial, the divine Spirit must withdraw from him and leave him to perish. The Scripture teaching, therefore, about hell and the eternal fire must relate to certain forms of divine energy by which the original sentence of death against man is executed. This destructive energy may, beyond the death of the body, operate upon the soul, and so complete the work of death in hell. But the terms cannot describe a torment succeeding that penalty. There are no superadded sentences in the government of God, and the wages of sin is *death.* And yet this death cannot be the absolute extinction of man's being; otherwise there could be no resurrection. For,

3. His case is met at this point by a wondrous provision of God's grace for his redemption from death, and his reformation into a perfect image of God, in whom he can dwell forever. This provision may be comprehensively described as a gospel of resurrection from the dead through a new and conquering Head of the race. All the redemptive promises of the Old Testament look forward to a release of mankind, as such, from the original penalty of death. And so the New Testament teaches that this justification to life passed upon all men, and that all who died in Adam shall be made alive in Christ.

But it is most important to remember that this recovery is not an arrest or a setting aside of the original penalty; it comes only after its execution. Sinful men must die and go down into hell before this deliverance. And even Christians must anticipate this judgment by now accepting the sentence of death in themselves. They must yield the old man to death, and judge it and all its evil ways, that they may not be condemned with the world (I Cor. xi, 31, 32). They must consent that the one or the all of their offending members shall perish, rather than that the whole body be cast into hell. This suggests that the duration and the intensity of God's penalty for sin must always be meted out according to character. But, in his own time and order, every man shall be restored to life through the grace and power of Him who tasted death for every man.

This restoration, however, is not simultaneous nor to the same degree and privileges of life. Some—a chosen seed—enter in this world upon eternal life and partake of the power of Christ's resurrection. Giving up their lives

for His sake they find them. They neither lose their souls nor do they go down to hell. They are risen with Christ, and if the earthly house of this tabernacle be dissolved, they have a building of God, a house not made with hands, eternal in the heavens (II Cor. v, 1). Their destiny is to be fashioned like unto Him, who is "the image of the invisible God," and to be joint heirs with Him who is the heir of all things.

As to the resurrection of other men, the Scriptures divide them into two great classes, the just and the unjust. The men of every nation who have feared God and loved their fellows belong to this first class. Their resurrection will doubtless bring them to the knowledge of the true God and of Jesus Christ whom He has sent, as Cornelius was brought by the ministry of Peter. And along this path they shall enter into life eternal. But unjust men must still be kept under judgment and trial to see if they will learn the right ways of the Lord. In our last number we presented grounds for concluding that the resurrection of this class could not be at once to embodied immortality —the perfect image of God—but to a soul revival in the unseen world which would bring them into conditions of testing as to whether they were fit to attain to this high goal. We have in previous articles urged also that their resurrection must proceed according to the principle that every one must reap in this harvest of life as he has sown. We have shown, too, that the work of death in wicked men may be so destructive as to leave but few, if any, elements in their being, around which their former personality may be gathered. Only that which is good in character, and hence divine, has in it the element of permanence.

Bad men may thus lose themselves, and what survives and is recovered through resurrection may be so scanty a framework of their former selves as to involve loss of self-consciousness and a break in personal identity. This would be an eternal destruction of their former selves from the presence of the Lord, and would justify the inspired description of their fate, "Whose end is destruction."

4. But now as to the agencies by which the grace and power of God recover for man another gift of life with its new perils and opportunities: the one supreme agent is man; first of all the one Divine Man, the Christ of God. "For since by man came death, by man came also the resurrection of the dead." But the nature and calling of the Church cannot be understood unless we recognize that a class of mankind has been called out to be associated with Christ their Head in this work of restoring all things. In a previous article, and also in the last number, we saw that God has knit together the human race by such organic ties that when one member suffers all the members suffer, and when one fights his way through to triumph, all the members rejoice together. It is under this constitution that the race was dragged down by the sin of the one man, and that the victory of one becomes glad tidings of great joy to all. But the law for the whole trunk of humanity is also the law for its twigs and branches. Hence, as elsewhere shown, the salvation of "all Israel" is in some way connected with the previous salvation of a "remnant." The family or the race life, coming to full fruitage in them, reaches back in recovering power to those in whom it failed. Such an unfolding of the gospel—of which the resurrection of Jesus Christ is the chief corner-

stone—as this is needed before the Church can rightly understand how she becomes the channel of salvation to the living, and how her devoted children may be also baptized for the dead, and before she can go to the nations with the full story of that redemption whose initial promises were of blessing to all the families of the earth.

Now it is along these lines of growth in divine knowledge that the wished-for solution and reconciliation must come. We shall be able to see in what sense it is both true and not true that there is no hope beyond death for men who die in their sins. We shall see wherein it is true that man is a mortal being, who may "utterly perish in his own corruption," and wherein it is true that there is a future life for all beyond even such death, although that life may for some be stripped even to the loss of personal identity. We shall see that while the law of God is inexorable, "The soul that sinneth, it shall die," the grace of God is also immutable, and that it "bringeth salvation unto all men" (Titus ii, 11) through Him "who gave Himself a ransom for all" (I Tim. ii, 3). And so we shall see how it becomes possible for Him to reconcile all things unto Himself, both things in earth and things in Heaven, and how at the name of Jesus every knee shall bow of things in heaven and things in earth and things under the earth, and every tongue confess that He is Lord, to the glory of God the Father.

We are persuaded that here lies the path along which orthodoxy will find the *via media* of truth, in which it will see that the true doctrine of eternal punishment is a doctrine of the eternal destruction from the presence of the Lord of that evil nature in man, which is at enmity with

God, involving the destruction of his personality, so far as it has identified itself with that evil nature. At this point it can join hands with conditionalism, and at the same time maintain that there is an element in the being of even sinful men which is indestructible. And both can take into their fellowship the restorationist, provided he will admit that, before the grace and power of God can operate for the recovery of any man from death and hell, the law of death for sin must have exacted of him its uttermost farthing of penalty, and that this penalty in the case of hardened sinners may so burn down into the very foundations of their being as to amount to what Jesus describes as the loss of themselves (Luke ix, 25). This comprehensive doctrine, which finds a place for and reconciles every phase of Scripture teaching concerning man's future, will thus preserve the ground upon which Christianity bases its most effective appeals to men to be reconciled to God. For it sets forth both the terrors and the mercies of the Lord. At the same time it provides Christians with motives for self-consecration to the service of God and of man far beyond those which ordinarily affect them. It shows that not only their salvation, but the salvation of the world of mankind, living and dead, is bound up with their fidelity and devotion, and that the ties which connect them with kindred and race and humanity at large are the divinely appointed channels along which the renewed life which is in them must flow to the quickening, and even to the recovery from death of their captive brethren. The frequent designation of the Church as a royal priesthood will take on a new meaning, and the gospel to the heathen, which invites men into fellowship with Christ, will be seen to be

not only a message of individual salvation, but a summons to a conflict with the powers of evil and of death, which hold their race in bondage and have made captives of its past generations from whom they sprang. Even the gates of hades shall not prevail to hold these captives against the Church when once its Head shall have gathered His chosen out of all kindreds and tongues, and when once, in the unity of the faith and of the knowledge of the Son of God, they shall all have come unto a perfect man, unto the measure of the stature of the fullness of Christ.

THE THEOLOGY OF MAURICE.

Some time ago we read with great interest the Life and Letters of the Rev. F. D. Maurice. Recently we have read a volume of his Theological Essays. No recent writer upon these themes has impressed his thought more strongly upon the English mind. He has proved himself to be indeed what Charles Kingsley called him—a master in theological thought. The echoes of his thought are to-day heard on every hand. The most attractive pulpits in England and America continually repeat them.

It is impossible not to admire the spirit of this great teacher. Such candor and humility and reverence and breadth of view are not often met with in combination. We do not wonder at the great influence he has exerted.

And yet his theology, attractive as it is, and liberal as it is at points where we have made special contention for liberality, pervaded as it is with a spirit of sweet reasonableness and of reconciliation, fails to satisfy us. Its

primal assumption seems to pass beyond the teaching of Scripture and of the facts of the case. Its underlying principle is that the incarnation, the death, and resurrection of Christ—the Son of Man—is God's witness to men that every partaker of this humanity which Christ took —that is, every man, is a son of God; and that back of all the accidents and distortions of which sin is the cause in him, he partakes of this divine-human nature which is his true self. This is what we understand him to mean by his constant assertion that Christ is the root of manhood and of righteousness in every man. The gospel, in this view, is sent to arouse in men this true knowledge of what they are in Christ, and what they may become. A striking instance of this teaching is the recent sermons of Phillips Brooks to the business men of New York. Christ is God's declaration to men what this true manhood is of which we all partake, and His highest summons to us in the gospel is "Be true men."

Now, we have no heart to brand this teaching as erroneous, but we believe it to be defective. It is an approximation to the truth, but it does not quite state it. There is no doubt that this ideal humanity is set before us in Christ and that all men are invited and urged toward it. But there is no escape from bald universalism if we hold that it is already germinally formed in every man. No doubt every man has the potency of it. Human nature in Adam must be of such character and origin that upon its stock may be grafted the divine-human nature of the Christ. But this capacity of eternal life in Him and the possession of it are two things. Between these Mr. Maurice does not carefully distinguish. Sometimes, indeed, all that

seems to be implied in his words is that every man has the potency of this boon. But the ground-thought of his system is that in Christ every man is already made partaker of it.

We believe that he would not have fallen into this confusion if he had perceived more clearly that the opportunities for the passing of this potency into reality are not limited by death. He does, indeed, in his essay upon the word eternal, as applied to both life and punishment, clearly hold that God's gracious attitude toward His rebellious children cannot be subject to time-conditions. But his theology would be more scriptural, and no less loving and humane, if he had regarded the provision to redeem mankind to a future life as a gracious extension of their opportunities. He would not then have been obliged to run counter to abundant testimonies of Scripture, that men need something more than to be awakened to the fact that they are sons of God ; they need to be made so by a new birth. The fact is, that the original statement of Scripture, that man was made in the image of God, is made to bear a weight, in Mr. Maurice's system, it was not intended to bear. That statement declares the plan and purpose of God in creating man, but does not require us to believe that the production of this image was then fully accomplished. An artist may first make a clay image of that which he afterward purposes to execute in Parian marble. The *Risen* Man is the only perfect image of the invisible God. Men are now in the process of formation into this image. But we shall deceive them if we tell them that it is yet realized in them, or that its realization is possible, except as they die out of this old Adam

nature, and rise with Christ into newness of life. It is for these reasons that we detect all through Mr. Maurice's essays an explanation of such words as "regeneration," "created anew in Christ Jesus," "dead," and "risen with Christ," which falls short of their true meaning. For the same reason he does not penetrate to the deepest meaning of the death and resurrection of Christ, nor of the "hope toward God" opened up to us by these great events. Nor does he apprehend the true nature and calling of the Church as, not the world rectified, but a body called out from the world to be the bearers to the world of that salvation of which it is the first fruits. The tendency of this system of teaching, notwithstanding its good impulses and high aims, and its broad outlook upon humanity and the purposes of God toward it, is to conceal from men the real depth of this disease of sin from which they need a divine healing, and the extent of that self-sacrifice and consecration required in a man who would take up his cross and follow Christ. It is a form of truth which will, no doubt, help many men to good resolves and to a higher and purer standard of living. And so its good effects will tell upon men in the life to come, when every man shall receive according to the fruit of his doings. But just as the upright Cornelius needed to be saved through the formation of Christ within him, these men, thus helped, will not attain to eternal life in Christ except through a deeper death to self, and a more radical renovation than this doctrine is likely to work in them. Such teachers need to penetrate more truly into the meaning of St. Paul when he says, as one who had died out of his old carnal nature, and in whom the Christ-nature was being formed: "Wherefore, henceforth know

we no man after the flesh: yea, though we have known Christ after the flesh, yet now we know Him so no more. Wherefore if any man be in Christ he is a new creature; old things are passed away; behold, all things are become new." The doctrine we have been considering starts out with an assumption that *every* man is in Christ. Our dissent from it is just at this point. Something over and above what is in man by nature must be imparted to men before they are incorporated into Christ. Mr. Maurice's ideal must be made actual by a new birth from above. Only to as many as receive Christ is power given to become the sons of God, even to them which believe on His name, which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God (S. Jno. i, 12, 13). And, we repeat, if Mr. Maurice had not fallen into the common mistake of grounding man's hope of immortality in the original constitution of his nature rather than in the redemption of it from death through a resurrection from the dead, he would not have confounded the potency of his new creation in Christ with the reality, nor have overlooked the importance of his redemption through resurrection as necessary to the completion of that image of God in which alone He can abide forever.

The Maurician teaching has about it an element of hopefulness and helpfulness which the preaching which goes by the name of evangelical lacks. But the evangelical system is more positive in its teaching, and presents to men more definite issues. What is needed is a preaching that shall combine the truth in both, and be both definite and hopeful. This we shall not have until the gospel of the resurrection has asserted its true place in Christian

teaching. For this covers all men with the light of a true hope toward God. At the same time it does not breed false hopes. It reveals to them that the death into which they have fallen is a deeper thing than mere ignorance of God, and that the crown of immortal life is not something to which all men have title in Christ, and that it can be reached only along that path of self-surrender, even unto death, by which He reached it, and by which we not only save ourselves but become saviours of our brethren.

SCHLEIERMACHER'S VIEWS.

From Professor Allen's *Continuity of Christian Thought* we extract the following:

"The idea of election in some form will always continue to prevail, as it always does. But Schleiermacher gave a different answer to the question, What end was the election intended to serve? He distinguished between the predestination of all men to salvation as the end of their being and the election which in this world and within the limits of time is able to save only a few in order that the many may eventually attain to the same result. Election may still seem an arbitrary principle, but it is necessary to the ordering of this present world. It is a provisional arrangement by which the few are called for the ultimate benefit of the many, and not merely to secure their individual salvation. Not only the principle of election, but the doctrine of life as a probation, was transformed into a higher and more comprehensive truth by the idea, of which Schleiermacher saw the full bearings,

that human life was essentially an educational process, to which no limits could be assigned through conditions of time or place here or hereafter. To Lessing belongs the credit, in his treatise on *The Education of the Human Race,* of having first restored a truth, of which it may be said that it solves more problems in theology, as well as in practical life, than any other view which has been suggested. It is to history, and to religion more especially, what the doctrine of evolution, of which it is the anticipation in its highest form, has been to science. That it should have lain dormant from the time of Clement of Alexandria, by whom it received so full an elaboration, is a suggestive commentary on the intervening ages of history. The belief that humanity as a whole, as well as each individual man, are in this world to begin an education under the tutelage of a divine instructor, lends sacredness to human life under all its manifestations, in every period of its development.

THE SAVED REMNANT.

No feature in Old Testament prophecy is more striking than its constant allusion to a saved remnant. While the bulk of Israel must go down to ruin and death, a remnant should escape. Isaiah abounds in allusions to this remnant. It is one of his characteristic features. St. Paul alludes to it in his unfolding of the doctrine of election. "Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved" (Rom. ix, 27). The same apostle also writes further on (ch. xi) that "if the first fruit be

holy the lump is also holy; and if the root be holy so are the branches. . . . And so all Israel shall be saved."

More and more it must become apparent that the radical issue between old and new theology lies just here. Does God's merciful purpose in salvation terminate upon this saved remnant—the elect of both dispensations—or, is the salvation of the remnant only part of a comprehensive purpose of blessing which through them extends itself to "all"? The doctrine of Isaiah, and of the whole Bible, Old Testament and New, is that in some way the saved remnant becomes the seed of blessing to all Israel, the elect become the first fruits of a future harvest. Isaiah constantly speaks of this chosen class as the "branch of the Lord." The terms "seed," "branch," "vine" imply that in this line of purified and glorified life there is a fructifying power for blessing to all mankind. We saw in our last number that in the power of its new life the dead generations of the past must be recovered to life and blessing: otherwise the promises of God become of no effect to the men to whom they were spoken.

What the old theology needs to-day is, not to surrender its tried doctrine of "a remnant according to the election of grace," but to open its eyes to the larger purposes of grace toward the world of which the elect are the chosen instruments.

It is the destiny of man to become one in the same sense that the Divine Father and Son are one. God has made human communion a moral necessity, and does nothing for man, except by the instrumentality of man. "By man came death, by man came also the resurrection of the dead."—*Mrs. Peabody.*

A UNIVERSAL RELIGION.

What is a universal religion? We mean by this a religion the elements of which are found with more or less distinctness among all races, and one which furnishes a common basis for spiritual development and the formation of character. There is such a religion; and it is recognized in both the Old and New Testaments. St. Peter's address in the house of Cornelius states its fundamental principle: "In every nation, he that feareth God and worketh righteousness is accepted with Him."

We may ask then, what is Christianity? We reply:

1. It is not a system of faith intended to set aside in any way this universal religion, which we may define to be salvation in the way of good character, but is inclusive of it. No religious teacher ever affirmed so emphatically and searchingly as did Jesus Christ, that before God every man must receive according to his deeds.

2. Christianity reveals especially the divine method of imparting to men that spiritual life and strength they need in order to that righteousness of character and purity of heart without which no man can see God.

3. After the death and resurrection of Christ had opened up this fountain of life for all mankind, the apostles were inspired to especially bring out the doctrine of the Church as a body chosen of God to be the vehicle of this life to all nations.

4. As large portions of the human race had gone down to death without attaining to this righteousness, they also must in some way be brought within the scope of this

universal provision by which Jesus gave His flesh for the life of the world.

5. God's wonderful way of grace in thus bringing all men within this circle of blessing was to provide a ransom from death for all. Hence the immense significance of the doctrine of the resurrection of the dead in the Christian scheme.

6. The office of Christ, then, as the ordained Judge of both the living and the dead, is to bring both these classes of mankind under that universal judicial administration by which all may have the opportunity of righteousness and life. This is especially taught in John v, 21–29.

7. The Church is His priesthood, chosen to be co-administrators with Him in His office of judging and saving mankind, both living and dead.

8. The notion, then, of the decisive character of the present life, as affording to all men their only chance of knowing God and Jesus Christ whom He has sent, which is life eternal, is a heresy in so far as it takes out of the doctrine of the resurrection of the dead its gospel.

9. The moral discipline of this present life is, however, for all men of immense importance, inasmuch as the character of life determines the kind of resurrection. Just and humane men "come forth" unto the resurrection of life; evil men to the resurrection of judgment. Without attempting to define precisely what is meant by these terms, they certainly show that, both restraints and possibilities of progress and blessedness in the life to come are meted out rigidly according to the law of deeds done.

10. It is a great mistake, therefore, to confound the just class of John v, 29, and the humane class of Matthew xxv,

31–46, with "the saints," who are the co-administrators with Christ of this judgment. These passages announce the principles of the universal religion by which men of every nation, dead or living, must be tested for their place and portion in the world to come.

11. The saints of the New Testament are an elect class to and in whom God has now revealed His Son, who have consented to die with Him to self and to the evil of the world, who are "dead unto sin and alive unto God" in that they yield themselves in sacrifice with Him and are quickened with Him into newness of life—"risen with Christ," and with Him also "baptized for the dead." It is absurd, therefore, to view them as awaiting the decision of a future resurrection and a distant judgment day to determine whether they shall "go away into eternal life." They have already passed from death unto life and shall not come into judgment, that is, for eternal life, which they already have, but only for their standing and dignity in that life as now the stewards of its mysteries.

A vast deal of the prevalent ignorance about Christianity, and about the future destiny of mankind is due to the fact that so few understand, first, that there is a universal religion, which is not sufficient to impart to any man that holiness without which no man shall see the Lord—even Cornelius needed Christianity for this—but which can yet fit men for future privilege and blessing in the life to come; and, second, from a failure to grasp the meaning of Christianity as not merely an improvement on other religions, but as revealing God's way of lifting men up to that higher plane of spiritual life and power on which the moral discipline begun in them by even natural religion may be

carried on to its full development into perfect character, and that in order to give full and fair opportunity for this, the life of the hmuan race, forfeited by sin, has been redeemed from death. But it has not been redeemed in such a way as to set aside, but to confirm the primary principle of all life and character, that whatsoever a man soweth that must he also reap.

"He *descended into hell.*" Mighty words! which I do not pretend that I can penetrate, or reduce under any forms of the intellect. If I could, I think they would be of little worth to me. But I accept them as news that there is no corner of God's universe over which His love has not brooded, none over which the Son of God and the Son of Man has not asserted His dominion. I claim a right to tell this news to every peasant and beggar of the land. I may bid him rejoice, and give thanks, and sing merry songs to the God who made him, because there is nothing created which his Lord and Master has not redeemed, of which He is not the King; I may bid him fear nothing around him or beneath him while he trusts in Him. I may beseech him to watch continually, lest he should lose his confidence in the divine and human Saviour and Conqueror, or forget that He has saved and conquered for His brethren as well as himself.—*F. D. Maurice.*

"The end of the ways of God is corporeity."—*Œtinger.*

UNITY IN THOUGHT.

In Mrs. Elizabeth Peabody's "Lectures to Kindergartners" there is an interesting account of a child from whom the mother, for some years, had carefully excluded the idea of a God. It fell to the lot of Mrs. Peabody to take in hand the religious training of this child, and to give him his first ideas of the Heavenly Father. As the record of a mere psychological experiment it is most interesting. For want of any knowledge of an intelligent and loving cause of all things, the mind of this child in early years was on the verge of moral and intellectual chaos. He was constantly depressed, and showed signs of even being *non compos.* Pleasing natural objects had no interest for him, and ordinary playthings rather distressed than amused him. As soon as the idea of a good and universal Father began to take possession of him, the chaotic impressions began to assume shapes of order and beauty. It at once gave to him a unifying conception of life and nature, around which his disordered notions of objects about him, their uses and ends, began to crystallize; and his mental and moral development, hitherto clouded and erratic, began at once to move along clear and definite lines—the earnest of a hopeful and happy future.

Nothing could be more suggestive than this incident. It reveals to us, not only that an idea of God is necessary to all right moral and intellectual development, but that this alone can unify the life and bring it into harmony with its environment. The soul pines after this unity and right adjustment, and is restless and distracted until

it finds it. But to satisfy itself, not only must it know God, but its knowledge of Him must be true and accurate. To conceive of Him as in any way inconsistent with Himself, to suppose that one attribute of His nature is at variance with another, that the claims of His righteousness are at war with those of His love, is to introduce an element of disorder into our inmost nature, and an appearance of discord into the whole order of things around us. We need a right knowledge of God in order to unify our conception of human life, and of the whole physical and moral system under which it is developed. All investigations of science, all speculations in philosophy or theology are efforts of the human mind to arrive at that conception of God, and of His relations to mankind and to the works of His hands, as shall show the whole to be pervaded by the one Spirit of order and harmony.

Men whose notions of God are false, and whose theology gives expression to these false conceptions, are more or less in the condition of the child Mrs. Peabody tells of; they must be either despondent or warped and aimless, without that love and trust which destroys selfishness and brings the man into loving harmony with God and with his fellow-men. The great need of human souls is the true knowledge of God. The great want of the Church is that unity of the faith and knowledge of the Son of God which shall bring out within it the stature of the perfect manhood in Christ. The prime need of the world is that the earth shall be filled with this knowledge as the waters cover the sea. Any honest effort to break down the distorted notions of God which throw human souls into discord and despair, and to substitute for them those larger

and truer views which bring men into harmony with themselves, and give them an outlook into the order and unity which pervade all God's works in Creation and Providence, notwithstanding the confusion that appears upon their surface, is contributing toward this glorious end when the veil shall be taken away from before the face of God.

The present trouble in the Presbyterian Church is due to the dissonance between her growing conception of God and that which lies at the basis of her Confession.

The mind of the individual and the heart of the Church cry out after such a view of God as shall give unity and peace to all her thoughts of Him and of His relations to mankind, and as shall pervade all her activities and brighten all her hopes with the light of the knowledge of His glory as it shines in the face of Jesus Christ.

NOTES ON CURRENT TOPICS.

West Jersey Presbytery.—To our great surprise this Presbytery has voted, 32 to 16, in favor of revision. Four years ago, when a member of it, we were able to secure only five votes in favor of the overture we introduced on this subject. Our proposition was indeed more definite and radical than the one now before the Church. It directed attention to the eschatology of the Confession as the seat of the trouble. For our endeavor to correct this, we were advised by this same Presbytery that such an effort was harmful to the peace of the Church and that we ought to leave it. The large majority of the brethren at that time scouted the idea that there was any need for disturbing the Church on account of its Confession. But the hand of God has been at work in the Church during the last two years. She is in the midst of a

revolution. And now a majority of these very brethren join in a movement which they would have deprecated and deemed impossible two years ago.

The Rev. Allen Macy Dulles, in writing to the *New York Evangelist* against the present revision movement, as tending to destroy the Calvinistic faith, says, however:

"If it were proposed to revise chap. xxxiii, sec. 2, so as to strike out the words, 'Shall be cast into eternal torments,' I should say Amen with all my heart and soul. For these words are not essential to our system of doctrine, and are not so clearly taught, in my opinion, in the Scriptures as to be a necessary article of belief."

THE CHINAMAN'S CREED.—In an interesting letter by Sir Edwin Arnold, describing a recent voyage across the Pacific, he gives an account of the death of two of the Chinese passengers, and the following explanation by his Chinese servant of the reason why that people are so anxious to return their dead for burial to their native land:

"'Suppose Wantchee go topside (to heaven) after kill—then Wantchee family make chin-chin joss at grave; suppose no takee bones, no makee grave, no speakee chin-chin joss. Then not belong topside at all after kill; belong hellee.' In other words, an immense value is attached by the Chinese to the prayers and offices of children for parents, and of kinsmen and posterity for their ancestors, and such prayers must be uttered in presence of the dead man's relics, or at the spot where they rest. Hence the extreme anxiety of the Celestial to lay his mortal part in the family soil; nor is there anything which more potently tends to hold China together in her intense and exclusive nationality."

It is worth while for us Christians to inquire whether the Chinaman's faith is so irrational after all, whether this veil of superstition does not conceal a fact, and whether Scripture does not contain some truth on this subject which we have neglected. It certainly gives warrant for the idea, that salvation is not merely an individual matter, but one that relates to families and kindreds, and that these organic ties which bind men together are a principal factor in determining the result. The law of the firstborn, when properly understood, is the key to a whole class of Scripture

teachings on this subject. We have before treated it at length. It is because humanity is connected together and is viewed before God as an organic unit, that our Lord, in taking it, could stand as a firstborn brother of the race for the whole of it. And Christians, His brethren, become "the Church of the firstborn," to act as a royal priesthood toward their captive brethren who have gone down to death and lost their heritage. This is true on this high spiritual plane. But "that which is first is natural." And on this lower plane of life, these ties of nature bind us in some mysterious way in the same bundle of life with our flesh and blood kindred, so that their struggles and perils become ours, and in winning blessings for ourselves we may win them also for them. And when one comes to see the true meaning of resurrection as another opportunity in life, he will come to see how this law reaches over into the life to come, enabling those who are still fighting on this arena of trial and temptation to be "baptized for the dead." We are ignorant of the way in which those who are still in this mortal life may help those who have passed beyond it, or be helped by them, but of the fact of this mutual sympathy and aid we may be well assured. "They without us should not be made perfect." This Chinese race-instinct, therefore, despite the garb of superstitious rites behind which it is concealed, bears testimony to a principle which underlies the constitution of the human race, and to which the Bible bears witness. The race, in its fall and in its redemption, is never viewed merely as an aggregation of individuals, but as a body of humanity pervaded by an organic life, its kindreds and families being branches of the one trunk and not separate shoots, and each race and family linked together in the bonds of a common life and destiny; so that in the fall or the victory of one member all the members suffer with it or rejoice together. If the gospel of Christ could now be preached in China in its true proportions, as the good tidings from God of a race-redemption by the true and Divine Head of the race, who must first of all gather out from all nations a conquering seed through whom all the families of the earth are to be blessed, the records of modern missionary labors there would show a very different result.

INFANT DAMNATION.—That Calvin believed this doctrine is made plain by a quotation from his treatise, *De Occulta Dei Providentia*, cited by Dr. Henry Vandyke in the *New York Evangelist.* In replying to an objector, he says:

"You deny that it is lawful for God to damn any mortal, except for actual transgression. Nevertheless numberless infants are removed from life. Put forth, now, your virulence against God who precipitates harmless new-born children, torn from their mother's breasts, into eternal death."

Speaking in reference to his recent sermons in New York, the Rev. Phillips Brooks says:

"We are on the verge, I believe, of a mighty revolution. Men are advanced in thought nowadays. They are thinking and reasoning. Mankind, under the stimulus of education and of the agents of modern civilization, has mightily advanced. Men will no longer accept assertions unless they are convinced. They will reason and discuss, and it is right that they should. Christianity has nothing to fear from such a disposition. It should rejoice to meet it. It will not do now to say to men when they ask you why Christianity claims this or that assertion to be the truth, that it has been maintained by the Church and by Christian men for five hundred years, and to regard that as a sufficient answer. They will ask you why it has been maintained for five hundred years and why it was first asserted; and they ought to ask you that if it is their purpose to decide upon so important a measure for them as the manner of right living. I think it is very likely that it is this spirit of inquiry and this restlessness of human thought and this desire to find the truth which is accountable in some measure for the fact that so many business men are willing to spend an hour each day in attending these services."

DR. STORRS' "TIN BLADE."—In his recent letter upon the "Coville case," Dr. Storrs speaks of the sending of a missionary who believes in probation after death into the foreign field, as a going forth to the conquest of the heathen with a tin blade instead of the sword of the Spirit. Such a missionary, he says again, would be like a man setting forth to run a race with a ten-pound shot tied to each ankle.

In the way Dr. Storrs defines this "theory" he finds some ground for this comparison. He represents the thought of such a man to be "that the heathen, provided he does *not* go to them, will in the future have vast opportunities for repentance unto life, which may be sacrificed by now listening to him."

It must be confessed that the Andover theory of future probation leaves itself open to some such charge as this, because it overlooks that there is a definite condemnation and a definite sentence to death which men can escape only in this life. There can be no future gracious dealing in the case of any who die in their sins until they have suffered the penalty attached by the law of God to sin. But what is this penalty? The Bible uniformly answers—death. It is because men do not see that His law cannot have two sentences for one thing, and that the eternal fire must be the agent for executing the one sentence, that their minds are so bewildered on this subject. When once it is seen that men through the gospel may now pass out of death into life, and that men who in this life are unsaved by it must go down into the darkness and bondage of death, there is at once a motive for their immediate rescue. But there is also room left for those redemptive operations which essentially inhere in resurrection from the dead. This prime provision of the gospel becomes henceforth a hope and not an infinite curse. Moreover, this bondage and this rescue must always correspond with men's moral condition, and be dependent upon it. For this message of life from the dead carries with it the quickening to righteousness of them that obey it. Moreover, this gospel of resurrection from the dead relates not merely to the salvation of individuals, but of races and kindreds who have died without the sight. Those who now yield themselves to this Saviour of mankind become, with Him, baptized for the dead. If Dr. Storrs would therefore look at this matter of probation after death as really a new opportunity of life after sinful men have suffered the sentence to death and hell from which the gospel now offers them escape, he would find motive enough for preaching to the unsaved, both at home and abroad. The notion of hades as a place of extended probation before final judgment we repudiate with him. But after judgment has been rendered and the death sentence visited, and the captivity in hell

endured, to say that the grace of God cannot again take up the case of these banished ones is to be blind to the true meaning of resurrection from the dead, and of the gospel of which this is the corner-stone. Dr. Storrs needs, therefore, to rise to a larger conception of what the gospel is, before he thus peremptorily decides that it contains no hope for the dead who in this life were unsaved by it. We grant with him that there is no hope for this class *before* judgment, and that such must go down to death and hell. But we beg him to give himself to a fresh and candid examination from the whole of Scripture of this question—Why has God provided for all mankind a resurrection from the dead?

A Presbyterian minister sends us the following criticism:

"THE TERRORS OF THE LAW."—In a recent number of the *Herald and Presbyter*, Dr. C. E. Babb, one of the editors, replied under the above caption to the inquiry of a correspondent why the terrors of the law and future punishment are less preached at the present day than they were forty or fifty years ago.

Dr. Babb confesses that he knows of no one who now preaches such sermons as he heard when a boy, aiming "not so much to convince or persuade as to alarm," many of them "cast in the mold of that terrific sermon of Jonathan Edwards on the text, 'Their feet shall slide in due time.'"

One reason for the change given by the editor is no doubt just, that there now prevails "a better appreciation of the relation of the law to the gospel," and of the truth that the law is our schoolmaster to lead us to Christ.

Recognizing a measure of truth in the article, and that it evidences the tender spirit of the writer, we cannot but see in it a sample of the playing fast and loose with the testimony of the Scriptures, too common with the advocates of the old dogma of eternal torment. The A. V. or the R. V. is quoted, according as one or the other may best suit the writer's purpose, not for accuracy of rendering. So Dr. Babb gives no hint that Jonathan Edwards' text has disappeared in the R. V. and that it is at least questionable if the sermon is in the text.

Further, Dr. B. says: "There *are* terrors in the law. But the great apostle preached the gospel. He tells us what he did.

'Knowing the terrors of the law, we persuade men.' The knowledge of the fearful things in his commission as an ambassador gave tenderness and earnestness to his appeals. So should it be now," etc.

Now, Dr. Babb cannot be ignorant that according to the revised version Paul said no such thing; that the better rendering now is: "Knowing therefore the fear of the Lord;" that long before the R. V. was made, Dr. Charles Hodge had approved this rendering, explaining "fear" as "pious reverence." So also others of the best expositors. But this truer rendering is ignored, because with it the editor could not make his point. Is any other reason possible? Is THE TRUTH in need of such defense?

We fully agree with the writer, that future punishment should be taught, as it is plainly taught in the Bible. But when he says: "Hell is simply the pest-house of the universe, nobody need go to it unless he wants to, for to every sinner God says: 'Believe in the Lord Jesus Christ, and thou shalt be saved,'" we question, How has God said this to every sinner, when as yet He has proclaimed the Gospel message to only a comparatively small portion of the human race, leaving countless millions to perish in their ignorance and sin?

Dr Babb concludes: "Preach hell because Jesus did. But be sure to preach it *as* Jesus did." Why did not Jesus Himself give that commission to His disciples? And if He did give such a commission, not recorded, why did they not obey, and "preach hell"? Why the absence from their spoken or written teachings of any mention of hell by way of warning?

"But be sure to preach it *as* Jesus did." Well said, indeed! If it only might be! But will one holding Dr. B.'s views preach hell *as* Jesus did? In the pages of this magazine attention has been frequently called to the fact that the preaching of hell by Jesus, with all its terrors, was especially to *His disciples*—warning needed by and suited *to them.* Manifestly Dr. B. takes no note of this, but his idea is that hell should be preached as a warning to the impenitent, which is true, indeed, but only a part of the truth, and in Christ's mind, evidently not the most important application. Here it is that Christ and Dr. Babb differ—a vital difference.